

8. Prakriti! is called the cause of the generation of causes and effects; Purusha is called the cause of the-enjoyment of pleasure and pain.—(xiii. 20.)

9. Purusha, seated in Prakriti, useth the attributes bom of Prakriti; the attachment to the attributes is the cause of his births in good and evil wombs.—(xiii. 21.)

10. Spectator and Permitter, Supporter, Enjoyer, the-great Ishvara, and also the supreme Self; thus is styled in this body the supreme Purusha.—(xiii. 22.)

11. He who thus knoweth the Purusha and the Prakriti with its attributes, in whatsoever condition he may be,, he shall not be born again.—(xiii. 23.)

12. Whatsoever creature is born, immobile or mobile,, know thou, O best of the Bharatas, it is from the union between the Field and the Knower of the Field.—(xiii. 26.)

13. As the one sun illumineth the whole earth, so the-Lord of the Field illumineih the whole Field, O Bharata.—(xiii. 33.)

14. They who by the eye of wisdom perceive this, difference between the Field and the Knower of the Field,, and the liberation of beings from Prakriti, they go to the Supreme,—(xiii. 34)

15. Thus the Field, wisdom and the object of wisdom,, have been briefly told, My devotee, thus knowing, enters, into My Being.—(xiii. 18.)